THE
Dan Smoot Report

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DAN SMOOT

LOWEST COMMON DENOMINATOR

Programs calculated to produce an egalitarian, Orwellian United States are operating not just in our educational institutions as discussed in this *Report* last week, but in every area of American life.

On July 1, 1969, a federal judge in Chicago ordered the Chicago Housing Authority to put all future public housing in white neighborhoods, and assign a large quota of Negroes to them. Residents of a neighborhood where a public housing project is built may rent only half the units. The other units must be rented to persons from outside the neighborhood. No new public housing may be built in (or within a mile of the outer perimeter of) a nonwhite neighborhood. The American Civil Liberties Union initiated this case in 1965, and plans to use the decision as a precedent for similar suits against public housing authorities in other major cities.(1)

The 1968 civil rights law forces people to sell or rent houses to whoever comes along. The government will take money away from you to subsidize the rent or purchase, and to guarantee income to your new neighbors for booze, beer, clothes, and food.

Racial integration is not the only purpose of this forced mixing. The goal is total leveling of the population. Note, for example, that "model cities" (as conceived by those who wrote the Demonstration Cities Act of 1966) may not have poor, middle class, or wealthy neighborhoods. All economic and ethnic groups must be mixed.

All must be squeezed into the same mold so that all will be equal — except that some will be more equal than others. The "more equal" are those who enjoy the power and special privilege of leveling the masses down to "equality" — like Members of Congress, Supreme Court justices, and administration officials who do not live in the "equal housing" or send their children to the "equal schools" they try to force upon the general population.

Compulsory unionism is also a powerful leveler. For years, unions have used brute force, when

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necessary, to keep individual workers from producing above the "norm" prescribed by union bosses. Now, unions can "legally" force an individual worker to reduce his productivity to the lowest common level prescribed for all. In the term ending June, 1969, the Supreme Court ruled that a union has a right (under federal labor laws) to fine members who exceed production quotas set by unions.[2]

Individual ambition is being replaced by goals for the masses. Individual excellence of attainment (whether spiritual, moral, economic, artistic, educational, cultural) is no longer to be admired and emulated, but to be hated because it is an affront to the idlers, the shiftless, the incompetents, the malingerers.

This is one reason why so-called modern art is not a creative expression of beauty, but a senseless cult of ugliness; why atheists hate Christians; why grossly immoral people resent decency. This helps explain the thinking of the Negro militant student who demanded that Bach be removed from a university's music curriculum because, he said, "Bach was just an old honky pig."[3]

Of all the means being used to change the attitudes and behavior of Americans, sensitivity training is among the most sinister. It seeks to destroy spiritual faith, moral inhibitions, acquired convictions, and personal pride — in order to reduce each individual to the lowest common denominator of a group.

In June, 1969, 36 public school teachers in Darien, Connecticut, were compelled to attend a weekend "sensitivity lab," in order to get credits for increased salaries as instructors in sex education. Tax money paid for the "lab": 80% of it supplied by a federal agency (SPRED — School Progress Reaches Each District); 20% of it, by the Darien school system. Here are extracts from a report made by Mrs. George Dasher, one of the teachers who participated:

"The motel room in which my group met was dreary. . . . At one point there was no heat, so we had to huddle on the mattresses on the floor under blankets while communicating with each other by stroking each other. . . .

"We weren't allowed to talk. Only joy achieved by touch was acceptable. . . . Anything that was pleasing to the touch or the emotions was the thing to do. . . .

"The leaders enjoyed themselves sensually. One trainer . . . never left the side of one young girl, but remained wrapped in a blanket with her at every meeting experiencing joy. One trainer . . . married, two children, sprawled on the floor over a young, unmarried teacher. He left our group but returned to this same girl because she was much warmer than anyone else in any other group. . . .

"All outside responsibilities were ignored, or told to be forgotten. Live only for this moment and experience joy. Any concern for potential hurt to anyone outside our group (*i.e.*, a husband, fiance) was bad. . . .

"Expose yourself to your group. This will give you relief. . . . Self discipline was not acceptable. React emotionally, cry, talk about your fatness, your marital difficulties, your divorces, and you will find joy. . . .

"Our group discussed taking off our clothes. But we were told we weren't ready for that stage. With more time, this would be a natural progression. Clothing is a mask and must be discarded if people are going to truly relate. . . .

"When my trainer . . . attempted to . . . kiss me — and wouldn't stop trying — I walked out in shock. . . .

"On the way home I was in deep distress. . . . One of my passengers, a fine mother and one of our teachers of family life in the junior high school, wept violently and kept trying to explain . . . how evil . . . this whole program was and how we must stop it."[4]

A leader of a sensitivity training workshop at Esalen Institute, Big Sur, California, said:

"We believe that people will relate more freely with one another if they drop the masks

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that usually stand between them. One of the most widely used masks is clothing."[5]

An outfit calling itself the "Living Theater" staged a sensitivity training session at a Unitarian Church in suburban Madison, Wisconsin. Participants disrobed, and the session became a primitive orgy.[6]

Paul Bindrim, a Hollywood clinical pyschologist who is an enthusiast for sensitivity training, says nudity is important because participants lose inhibitions and understand themselves better when they remove their clothing. He says body contact is encouraged in sensitivity training, because it is "essential to emotional expression."[7]

Sensitivity training is not a passing fad attracting only twisted and deranged people. It is being financed and encouraged by the federal government, religious organizations, industry, foundations; and it is being used widely — in schools, business firms, churches, and even police departments.

Sensitivity training has many pseudonyms: T-Group Training, Nude Marathon, Marathon Interpersonal Competence, Interpersonal Relations, Self-Evaluation, Auto-Criticism, Group Confession, Self-Honest Sessions, Human Potential Workshops, Human Relations Lab, Prayer Therapy, Basic Encounter Group, Class In-Group Counseling, and so on. It is often called "group therapy," but is the opposite of that.

In genuine group therapy, an individual who has a destructive personal weakness (alcoholism, drug addiction, gambling compulsion) gets encouragement, advice, and moral support from a group of sympathetic people who try to help him conquer or rise above his weakness. In sensitivity training, the group attacks the standards, morals, faith, and principles of an individual, trying to undermine them and drag the individual down to the norm of the group.

A splendid review of sensitivity training was written by Gary Allen for the January, 1968, issue of *American Opinion*, under the title "Hate Therapy: Sensitivity Training for 'Planned Change.' "[8] Allen shows that sensitivity training is an old communist method of mind-control, being used in the United States to brainwash and debase the people, making them easier victims of communist ideology. Here are extracts from Allen's article:

"The system of emotions-in-the-raw confessions actually stimulates one to magnify his problems, admitting to things he has not really done or felt. . . . If what you say about yourself is not degrading, you are accused of kidding yourself or maintaining your false mask. After such an experience, what can one conclude but that everyone is sick and immoral and perverted—so why fight it?

"A pretty coed who got involved in a Sensitivity Training program disguised as a speech course . . . described how . . . the group leader and the rest of the class [berated her] because she rejected the so-called new morality. . . . She was accused of . . . not being honest about how she felt about pre-marital and extra-marital sexual experiences.

"You see, with Sensitivity Training, the individual with high morals and integrity must be cut down to the level of the rest of the group. Instead of being respected for her strength of character, the young woman found herself being ridiculed — the ridicule being led by her Professor serving as the group leader. . . .

"During Sensitivity Training, most [people] will surrender their values since it is much easier to do this than to defend them against the vulgarity and rage of a dozen hostile people. Personal morality or conviction is always on the defense, and is often surrendered point by point until the least common denominator is reached. After hearing others confessing their wrong-doing, one is apt to feel that his own deeds weren't so bad after all. . . .

"After such brutal criticizing of one's home, family, friends, religion, attitudes, beliefs, and ideas, one is apt to doubt that he has any

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values, ideals, or beliefs worth keeping or defending. . . .

"Of course, the new morality is no newer than the flesh pots of Babylon, the decadence of Sodom, or the orgies of Rome. The new morality is a step into the past . . . toward the dismemberment of civilization; [but] . . . it is promoted as modern and progressive, by the trumpeters of planned change."

Organized forces — supported by agencies of the federal government — are promoting pornography in classrooms, under the guise of giving children sex education. This, like sensitivity training, tends to debase all to the lowest common denominator; and it could cause a total disintegration of character and moral standards in American youth.

A significant aspect of the overall drive to undermine the moral and spiritual strength of the people, by dragging them down to a common level, is the general flooding of our society with hardcore pornography. This is being done under the protection of the Supreme Court, whose decisions have made it impossible for local and state authorities to defend the public against obscenity.

What can be done? That is the nagging question. Since our tax money feeds most of the fires that are destroying our civilization, we must, above all else, elect a Congress that will stop it.

I am contemplating running as an independent, on the American Party ticket, for the U.S. Senate next year. To that end, I have already set up a "Dan Smoot Campaign Fund," inviting contributions now, which will be returned at the end of this year if I decide not to run. I also invite pledges from those who will help finance my campaign if I run, but do not want to send money until I decide.

If I were in the Senate, I would do everything within the power of a U.S. Senator:

—toward getting the federal government out of its unconstitutional housing operations;

—toward repealing all federal-aid-to-education laws, thus eliminating federal grants which finance sensitivity training, pornography in classrooms, schools for sedition and guerrilla warfare;

—toward repealing all federal labor laws which have given unions the monopolistic power to control millions of working people and to jeopardize the health and safety of entire communities — sometimes, of the whole nation.

And I would introduce legislation to limit the appellate jurisdiction of federal courts so severely that they could not arrogate unto themselves illegal power to dictate to state legislatures and to the national Congress.

FOOTNOTES

(1) *Dallas Morning News*, July 2, 1969, p. A3; *Dallas Times Herald*, July 2, 1969, p. A7

(2) *UAW Solidarity*, May, 1969

(3) "The Assault On Intellect," *Wall Street Journal*, June 3, 1969, p. 16

(4) *Darien Review*, June 19, 1969

(5) *National Observer*, May 12, 1969, p. 24

(6) *News Leader* (Netcong, New Jersey), May 1, 1969

(7) *Dallas Times Herald*, Nov. 13, 1968, p. E8

(8) Reprints available from American Opinion, Belmont, Massachusetts 02178, 7 copies for $1.00

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